SUPPLEMENT

TO THE

NONCONFORMIST.

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Religious Anniversaries.

THE HOME MISSIONARY SOCIETY.

The annual meeting of the supporters of this association was held on Tuesday evening in Poultry Chapel, under the presidency of Samuel Morley, Esq. The attendance was large. The proceedings were commenced by the SECRETARY, the Rev. J. H. Wilson, giving out the 562nd Hymn, after which the Rev. J. KELLY, of Liverpool, offered prayer.

The SECRETARY then read the forty-sixth annual report, which stated that during the past year the agents of the Home Missionary Society preached the Gospel in towns and hamlets, containing a population of nearly 800,000 people, spread over forty counties of England and Wales. In the mission-rooms there were 60,000 hearers, 16,000 Sunday-scholars, 2,000 teachers, ninety Bible-classes, and 1,200 young men and women receiving advanced instruction. There are now 120 mission stations connected with the society, with thirty outlying evangelistic districts, visited by sixty-five lay evangelists, labouring for seven hours a-day amongst a scattered population who, but for this agency, would for the most part be without the means of grace. There are 6,000 members in the mission churches, many of whom are lay preachers in the villages and hamlets where they reside. Compared with the statistics of 1864, those of 1865 indicate progress; but if the comparison be made between 1860 and the year just closed, the results are most encouraging.

In 1860, for example, the society had 100 mission pastors and no lay evangelists; in 1865 we have 116 mission pastors and 65 evangelists. In 1860 the agents of the society preached the Gospel in 307 villages and towns. In 1865 we have stations in 700 villages and towns. In 1860 the society had three agents in Wales, costing 300*l.* a-year. In 1865 we have eight mission churches among the English population, two-thirds of the expense of sustaining them being raised in the Principality, chiefly by the churches themselves. In 1860 the spiritual results of the ordinary operations of the agencies showed that 430 members were added in our churches; in 1865, 850 were enrolled. Cranbrook, which was for years in the feeblest possible condition, has been revived and established. Folkestone, which was a moral desolation, has become a prosperous church. High-street, Lincoln, is now self-supporting. Knowle, Alderton, Broadwinsor, and Lyme Regis have become grantee stations, with the prospect of soon becoming self-sustaining, while several other centres of mission work which were all but dead have been quickened into newness of life and character. In 1860 the income of the society was about 5,000*l.*, with 2,000*l.* of debt; in 1865 it is nearly 8,000*l.*, and no debt. In 1860 the society promoted the sale of Bibles and the circulation of periodical literature to a very limited extent, but in 1865 the agents and evangelists sold 4,000 copies of the Scriptures, nearly 100,000 copies of our denominational magazines, the *Cottager*, the *British Workman*, and the *Band of Hope Review*. In 1860, 100,000 tracts were distributed; in 1865 upwards of 250,000 were given away.

The report goes on to refer to the many important county conferences held during the past year, eighteen in all, with the most encouraging results.

In Kent, for example, the income of the association in 1860 was 84*l.*; in 1865 it is 800*l.*; while the agencies have increased from six stations to ten, and nine evangelists have been added. In Sussex the income of the local union was 190*l.* in 1860; in 1865 it is 800*l.*, the stations having increased from nine to sixteen, with ten lay evangelists. In Cumberland the income of the association was 50*l.* in 1861; it is 400*l.* in 1865, while the agencies have been made chiefly evangelistic. In other counties there has been a slower growth; but some of them, such as Norfolk and Derby, have been but recently visited; yet, by persevering efforts in this direction, there is good reason to hope that the revival of all our associations is now simply a question of time.

Allusion is then made to the spiritual destitution of the rural districts, where more than two millions and a half of people are living in open neglect of the means of grace.

Modify these facts as we may, there yet remains an amount of heathenism in England which should fill the Christian community with the deepest anxiety and concern; and yet, if we may judge from the evidence which has been laid before most of the conferences to which we have referred, it would appear that even in our own denomination, with all its advantages and its progress, there are many churches only just awakening to the great truth that the mission of the church is to bring the world to the rule of Christ. The most zealous and active workers in the rural districts of England are the Tractarians, who have been sowing tares while Evangelical churches have been asleep, until the poisonous fruit has become the deadly nightshade that is blighting the fairest portions of the land. To meet this desolating evil, our small and isolated mission churches are in themselves all but powerless. By grouping village churches and making them centres of power, we are doing something to maintain our ground and establish an aggressive agency, but it is to the lay evangelist we must mainly look for effective work in these Romanising districts, because he goes from house to house, reads and enforces the word, holds cottage prayer-meetings, conducts open-air services, and drops the silent messenger of truth, the religious tract, by the way, while laboriously pursuing his blessed work, and leaving the results to God. One evangelist, for example, paid 1,312 visits during the year; walked 1,860 miles; held 188 week-day services, the attendance being about 41,000 persons. Were it not for this agency, in all probability these individuals would not have heard the Gospel.

Deeply impressed with the importance of this agency, and desirous to extend it, the committee called a conference in December, representative of county associations and churches, to receive a report of the working of the evangelistic scheme, so far as it had been tried during the past three years.

It was well attended, and the proceedings were of an earnest and practical character. The Rev. Robert Hamilton, representing the Sussex Association, said, "We employ eight evangelists. They visited, during the year 1864, 23,000 families, held about 1,000 cottage-meetings, read and preached to more than 40,000 people, and we can reckon on from sixty to eighty hopeful conversions. Owing to the scattered population, each evangelist has had to travel from 130 to 180 miles a month, and in general are cordially received. We have indeed to report real progress, and I regard this evangelistic movement as invaluable." The Rev. John Woodward, secretary of the Hants Union, said "We have six evangelistic stations in Hampshire, and I have no hesitation in saying that an amount of spiritual work is now being carried on by the agents on the stations such as none but a similar agency could have effected, and that too with very perceptible and blessed results." The Rev. E. H. Jones, secretary of the Somerset Association, said, "We have ten evangelists, sustained at a cost of 400*l.* a year to the county, and 200*l.* a year to the Home Missionary Society. A blessed work has been done, for not only is every cottage visited, but many conversions are recorded as the direct result of their labours. From other counties where this agency had been introduced, the accounts were equally gratifying, constituting, as the report of the conference says, "a new era in the history of our home evangelisation." Resolutions were passed expressive of the fullest confidence in the agency, and appealing for special funds to enable the committee of the society to place 100, instead of sixty-five, evangelists in the rural districts of England. In harmony with this evangelistic work, the committee resolved to invite the co-operation of pastors in our large cities and towns to visit mission stations. Several of our ministers complied with the invitation of the committee. The Rev. W. Grigsby, of London, spent a month in North Devon; the Rev. F. W. Fisher, of Hoxton Academy Chapel, London, nearly a month in Somerset; the Rev. Dr. Ferguson visited several of the churches in Kent; and Rev. William Rose, of Bristol, held many special services in Devon, Kent, and the East Riding of Yorkshire, with blessed results. Arrangements have been made to continue and extend this system of visitation during the present year, and also to secure the regular services of Mr. Rose, who has seen it to be his duty to comply with an invitation of our treasurer to give himself wholly to the work of an evangelist for a limited period.

To meet these and all the ordinary expenses of the mission, the committee will require a large increase of funds. The general income during the past year was 7,938*l.* 18*s.* 8*d.*; the expenditure amounted to 6,710*l.*; but the balance will be required to meet the payments due at Midsummer. The fund specially subscribed for the evangelistic experiment was limited to three years. It is now exhausted, and the committee are unable to appoint any more evangelists. The 3,500*l.* raised called forth 7,000*l.* from the county associations and friends in the localities where they are employed. The committee now ask for 10,000*l.* a-year to be paid during the next three years. One friend has offered 500*l.* a-year of this amount, if the balance is subscribed within a given period, and the committee earnestly invite subscriptions for this great object.

The CHAIRMAN said he felt it a great privilege and honour to be called upon again to occupy that position, and to offer, with great respect, but with great earnestness, his testimony as to the object which brought them together. It was gratifying that they had still the same tale to tell of unmistakable progress in their work. As the result of many visits paid to the mission stations in various parts of the country, he was thankful to be able to testify to the increased interest felt in their operations, as well as to the increased funds which were being raised in many parts of the country, and to the deepening conviction in the hearts and consciences of Christian people of the importance and magnitude of the work which they had yet to do. In proportion as he came in contact with the work which was being done, the conviction deepened of the work which remained to be done; and they had to tell of a state of things which was no romance, but a deep picture—a terrible, deep reality, as to the extent to which the population was living outside of Christian effort, utterly regardless of Christian obligations and h Christian faith. They had solemnly and seriously to ask themselves—how were the people to be reached? There was a large portion of their own churches, the recipients of their common command, who were utterly failing in the great duty of rising up to their solemn responsibility before God in this matter. There was a deep and solemn responsibility resting upon the ministers of their body, upon the deacons of their churches, and upon the influential members of those churches, for the want of aggression upon the positive heathenism in the midst of which they were living. He could tell them of counties which he had recently visited, where, with a population of 440,000, and with seats provided in the places of worship for 280,000—more sittings than according to calculation could be occupied, decidedly in excess of the fifty-eight per cent. which was the number generally recognised as able to attend public worship if they were willing, where not anything like a third of the number was in attendance, and where of the sittings provided not half were occupied. In their own churches there were numbers of chapels in which half the sittings were unoccupied every Lord's-day. He did not say success was attested by a crowd. There might be many who were doing their duty as ministers of the Gospel, but who were placed in circumstances where there were great difficulties attending the getting at large numbers of the people; but he was prepared to submit that they wanted more activity in their churches, more deep sympathy on the part of Christian people, those professing to be on the Lord's side, with those who were living in this state of neglect. They must go to the people; and they could only do so with a large increase of personal agency. They must not rest on the pulpit alone; they needed to bring a large increase of earnestness into the work, and he would deliberately say, by way of most solemnly endorsing the earnest appeal which they had heard that day, he did not know which was the most appalling feeling of the two, the tremendously-neglected condition of the population or the apathy of the Church in reference to it. That there were instances of life and activity he must thankfully and gratefully acknowledge; but, taking the churches throughout, he was prepared to say that apathy was the rule rather than the exception, and that they needed to return—and he trusted himself and the delegates and ministers from the country would be prepared to return, to their various churches, and consider, not the condition of the antipodes of India or of China—that would be sure to follow—(cheers)—God forbid that he should say a word to check in the slightest degree a deeper earnestness in foreign mission work!—but in the interests of India and China he besought them to stir up their church-members to a deeper recognition of their responsibility. The spirit manifested in that most noble address to which many of them were privileged to listen in the morning of that day—(applause)—was what they wanted in their churches. He could conceive of no greater proof that a man had never received the truth in its entirety and saving power than to find him living in utter disregard of effort for extending that blessing to others. The most heathen part of England was London; if all the people in London who ought to be attending public worship were willing to go, they would want 600,000 more sittings, taking the necessary provision as for fifty-eight per cent.: yet half the sittings were not occupied. For this mass of people who were living in heathenism, nothing approaching to earnest effort was yet being made. He believed they, as Congregationalists, were desiring to rise to the ambition of doing their share in that enterprise, and he trusted that by the meetings which were being held, and the efforts which were being made to stir up attention to this subject, the result would be a greatly enlarged effort on behalf of London. Nothing could exceed the claim on their sympathy of the village churches; there should be a more systematic visitation of those smaller places, that the hearts of the members might be cheered. High-Church authorities were attempting to stamp out Dissent, and were acting in a spirit which was calculated to break the hearts of some of the most holy and devout men whom he had the pleasure of knowing. It was a comfort to these to know that they were not

forgotten, but they needed to be visited and cheered; they needed also financial effort beyond what they were able, with the small scale of contribution which he was sorry to say was the rule, to give. He would earnestly appeal for an income of 10,000*l.* a year. It would not do to give the stereotyped guinea a-year; it was affecting to see how small a number of men there were in almost any county who gave more than a guinea a-year. He saw men intimately known to him putting themselves down for five shillings in connection with a work where hundreds of pounds were needed. Whether by weekly storing or by calculating a percentage, they wanted conscience in connection with that which God had entrusted to them. He feared those two dreadful evils, covetousness and a worldly spirit, were eating into the piety and liberality of their churches; and he trusted they would get a deeper conviction as to the individual duty which attached to them in reference to missions in the first instance, and above all in personal efforts for the good of the people. He believed the solution of the difficulty before them would to a great extent be found in a large increase of visitation and meetings in cottages. The houses were ready to their hand in every direction; the opportunity could only be met by the agency of those whose hearts God had touched by His grace, and who were themselves living in the enjoyment of the blessing which they desired to impart to others. His heart grew in its interest for that undertaking, and he trusted they would all awaken to a more thorough, hearty, and real recognition of the privilege as well as the duty which attached to them in connection with other evangelical bodies to counteract the terrible state of things which prevailed.

The Rev. Dr. SMITH, of Poplar, moved the first resolution:—

That this meeting adopts the report which has now been read, and gratefully acknowledges the goodness of God in the degree of prosperity which He has granted to the Home Missionary Society during the forty-six years of its existence, and at the same time regrets that its means of support are still inadequate to its necessities and to its opportunities for more extended labour and usefulness, and therefore earnestly desires that the churches may determine to take a deeper interest in its proceedings, and to contribute increased subscriptions and collections towards its funds; and that the following gentlemen be the officers and committee for the ensuing year. [Names read.]

There was great propriety, he remarked, in the order in which the missionary services were arranged: it was in harmony with the Lord's will that the Gospel should be preached to many nations, beginning at Jerusalem. He concurred in the opinion that, while they ought not to diminish or withdraw in any degree the support they were giving to foreign missions, they ought to give vastly increased attention and prayerful regard to home mission effort. In the admirable report they had heard there was a great deal to lessen their joy and promote their humility and penitence.

There was something mournfully, lamentably affecting in the fact that a large proportion of the people who ought to attend public worship in London and the country either had not the accommodation provided or had accommodation in abundance and did not attend—multitudes who lived without prayer, without hope, and without attention to religion, and who lived and died without any calm confidence and well-founded conviction of the hope of eternal life; that in a country like ours, where for fourteen, fifteen, or eighteen years, according to the opinion of antiquarians, the Protestant religion had been part and parcel of the land, and where for so many years they had had the State Church. He did not think they had ever received any peculiar power or advantage from the wealth, and influence, and patronage, and government of the State Church. (Applause.) He thought He who understood the nature of His kingdom, and who commanded His servants to go "into all the world, and preach the Gospel to every creature," if He had needed secular power, and temporal wealth, and worldly pomp, might have employed the purple of the Cæsars and the influence of the Imperial Government to advance the Gospel in the world. But He had employed humble instruments, "that the excellency of the power might be of God, and not of men." He thought from his heart of hearts that Christianity had suffered more from alliance with the civil power than it ever had from its opposition. If persons threw wealth and magnificent titles around it they rather injured than strengthened it. After three or four hundred years, during which the Protestant religion had been upheld in England, and during the 150 or 200 years that Nonconformity had employed its hallowed power—and they were a noble band of men who more than 200 years ago gave up home, and position, and parsonages, and livings for Christ and the Gospel, and conscience, sake, many of them being unknown till persecution dragged them into fame, and chased them up to heaven—it was a mournful thing to think that the descendants of those noble men had not done more than had been done to overtake the need of the land. Then to think for more than a hundred years the wonderful influence of Methodism, with all its revival power, had been brought to bear in the country, and that yet such multitudes, both in town and country, were ignorant of the way of salvation. But men were born into the world with a corrupt nature; the work of regeneration had to be effected and carried on afresh and anew in every generation; and, in order to bring these influences upon the mind and heart, they had to preach the Gospel to every creature.

He felt much indebted to their chairman—(applause)—for teaching them that Congregationalism, the form of polity and church government which they taught and practised, was pre-eminently adapted, not merely to the middle classes, but to the poor. And he should be ashamed of his denomination if it were not adapting itself to the condition and wants of the poor. There was a rich adaptation in the lay agency and the general instrumentality which the Home Missionary Society was employing. He did not know why some people were afraid of lay agents—he supposed in the eyes of certain High-Church people they were all lay agents; and he wished all who had the opportunity and the ability would preach. The income of 10,000*l.* must be had, and, by God's help, they would bring it to that. (Applause.)

The Rev. Dr. PARKER, of Manchester, who was received with loud and continued applause, remarked that they were assembled for the purpose of promoting the interests of British evangelism. After some further remarks, the speaker proceeded to say that there was in this country a heretic that was doing a more deadly work than could be done by the united forces of British and foreign infidelity. There was a book in this country which enjoyed a circulation scarcely less than that of the Bible itself. It was read everywhere and by all classes, was forthcoming at the baptismal font, at the nuptial altar, and at the open grave; and he stood there to bear this testimony about the Book of Common Prayer—for it was to that book that he alluded—that, while there were portions of it beautiful, sublime, impressive as ever were written by uninspired pen, portions of it which lifted them as it were into the highest state of moral and spiritual experience, yet there were also portions of that book—let them observe his language, for the moderation of it was, he trusted, its strength—there were portions of that book which were exerting, in his opinion, a most pestilential and deadly influence. (Applause.) Dr. Parker then proceeded to describe the character of the Prayer-book, the deadly errors it inculcated in the Baptismal Service and Order for the Burial of the Dead, and went on to say:—

He contended that that Book of Common Prayer was exactly the same to-day, *verbatim et literatim*, as it was when the 2,000 Nonconformist clergy flung it from their hands; and the men who accepted it with "unfeigned assent and consent" were as guilty of the ejection of those 2,000 clergymen as though they had immediately followed them into their vacated parsonages, and cultivated their abandoned fields. (Applause.) Did he in the heat of the moment say *as* guilty? He recalled the word that he might widen its range and deepen its significance. As guilty? He pronounced them more guilty than Sheldon himself. And why? Because these men were accepting that book under the increased light of two centuries' additional history. It was a more terrible thing to live in the nineteenth century than in the first. It should be more tolerable for those who lived in the early periods of time than for the later generations, who had turned from their sublime privilege, and shut their eyes against a clearer, fuller light. Did he mean to say there were no good men in the Church? Far be it from him to say so. There were clergymen good and true, and noble and laborious, and Christ-like men in the Church of England, whose mental principles the best of them might desire to possess; but he could not understand clergymen accepting that book *ex animo*, with all their mind, and soul, and strength—exactly the terms they employed in accepting their very God—he could not understand their doing so with the book to-day, and then four thousand of them being of the same mind, and signing a memorial to the Archbishop of Canterbury to relieve their consciences because portions of that book pressed heavily upon them. Persons said, "Oh, well, when they accepted that book they believed it; but their opinions have undergone a change." Then, why not alter the pledge? He believed those men were no more honest than the man who signed the teetotal pledge and twelve months afterwards changed his opinion, drank champagne, port, and sherry, still continuing to advocate the teetotal question. He was not quite sure but that the Tractarians were the most honest men in the whole fraternity. He would rather a man should make a firm declaration in error than make a true one and do so as though he were ashamed of it. He wished things to be called by their right names. There were persons among them who did not call the devil so very black, but who would say in the very stretch of their imagination, he was, after all, a darkish grey. He did not like that; let them have no neutral tint; let them be precise, and definite, and strong; and if any man could convince them to the contrary, let them with patience and noble magnanimity accept light from any quarter, and, having light, let them follow it whithersoever it might call them. He believed what they wanted in this country now was an English Luther—(applause)—a man who, from town to town, and city to city, and village to village, should expose, and, under God's blessing, endeavour to eradicate, the Popery of Anglicanism. The way of such a man might often lie through an inhospitable desert, and often through a roaring storm; men that should be friendly to him would not know him in the exceptional hours of his experience; men who ought to be his helpers would not receive him when he came; they would hold their heads low when they ought to stand with them erect, and fling from their beaming countenances the sunshine of fellow-engagement; yet such a man as God would Himself raise up would have in him enough of grace to enable him to accomplish the task, for which he would take neither praise nor merit, but "endure the cross, despising the shame." (Loud applause.)

The Rev. Mr. HAMILTON, of Brighton, moved the second resolution:—

That this meeting is gratified to learn that the Home Missionary Society, in harmony with county associations, has to some extent promoted the visitation of pastors to country districts, and recommends that the committee of that society should continue to make this a prominent feature of their operations, with such modifications as circumstances may from time to time suggest.

He thought that the man who did not love that society, or societies having similar objects in view, could not possibly be loved by the Master. That must be a very strange church which was not a home missionary church; and he believed that that professing Christian was not of the right stamp who was not himself a home missionary. He was not afraid of the lay element; he had got several lay preachers, who from Sabbath to Sabbath preached the Gospel most faithfully, and had the proofs of their ministry in the souls saved through their instrumentality. Would that the day were come when all the Lord's people everywhere were prophets! Good Richard Baxter used to say that if every man were to sweep before his own door the whole town would be swept, and he believed that if every Christian were to act his right part as to the diffusion of the Gospel, they would see results such as they had never yet witnessed. The primitive churches were all missionary churches. He believed the more there was of missionary effort at home and for home, the more would be done for foreign missions. (Hear, hear.) It had been so with regard to his own church—from the time they took a deeper interest in home missionary work their foreign missionary subscriptions had been doubled. He much sympathised with the opinions expressed by Dr. Parker. He thought the Puseyites, as they called that great body of the clergy, were the most consistent with the professions which they had made, and with the Prayer-book. It had frequently been asked, What would become of the rural districts if they were left to the voluntary principle alone? He asked, What did become of them with the compulsory principle? He had some knowledge of what was going on in the rural districts, and it was almost impossible to exaggerate the state of deplorable ignorance in which many of the people in those districts were found. He mentioned the case of a village school which had been in possession of their denomination, and which had fallen into the hands of the clergyman, and where a day-school was being conducted by a master who, on the occasion of his visiting the school, repeatedly called a gate "he." It struck him that the schoolmaster was "abroad" in a different sense to that originally intended. In the county of Sussex they had found that there were 318 parishes in which, in the exercise of the largest charity, they could not count more than seventeen Evangelical preachers of the Gospel. And if there were more, he did not think that was the kind of agency adapted for village work. There was nothing better adapted for such work than their evangelistic labourers. He expressed his devout thankfulness for the good that was being accomplished, and, after adverting to the systematic persecution which prevailed in many districts, spoke of the largeheartedness of the chairman, and said he hoped they would soon have another—making the tenth—evangelist in Sussex, and that that only would result in greatly increased support being given to the society.

The Rev. J. SPURGEON, of Cranbrook, in seconding the resolution, remarked that the place where he resided was one of great notoriety. There had lived one Mr. Baker, known by the name of "Bloody Baker," who persecuted the saints of God. There the influence of Tom Paine's work was rampant, and the remains of Paine's wife were interred in the Cranbrook churchyard. There had also live Huntington, the author of the "Bank of Faith," and the celebrated Antinomian; their High-Church influence was most strong; and it was there where a little while ago there were the "ten men in limbo." There children had been expelled from the National school because they attended the Congregational chapel on Sunday, and there baptismal regeneration was most unmistakeably declared. He gave a cheering account of the progress which was being made in the work of "beating the bushes and the wilds of Kent," and said that work was equally important with the occupation of those who stood in more favoured spots "to catch the game."

The CHAIRMAN observed that the case of the neighbourhood to which Mr. Spurgeon had referred was one which had not yet received all the attention which it deserved, nor the attention which he trusted it would receive, from the society.

HENRY O. WILLS, Esq., of Bristol, moved the third resolution, which was as follows:—

That special provisions to meet the moral wants of our outlying population, are in no sense to be taken as a substitute for individual action, and therefore this meeting would affectionately yet solemnly press home the fact that every one who is named by the name of Christ should realise his personal obligation to take his full share in those activities and efforts for the salvation of men, to which the church in her collective capacity stands committed.

He had never moved a resolution which was more in accordance with his own views, and one in which he more fully sympathised. He had visited the rural districts of the western part of the country, and his heart bled when he saw village after village without the Gospel—men perishing while surrounded by Christian churches; and if anything affected him more deeply, it was the thought of those churches, which appeared to be so apathetic, so cold or lukewarm towards those of their fellow-creatures who were dying without the knowledge of Christ whilst they had the means in abundance to send forth men of God to tell them the way of salvation.

The Rev. W. ROSE seconded the resolution, which passed unanimously.

The CHAIRMAN desired again briefly to press the importance and necessity of the income being raised to 10,000*l.* a-year. The churches in the country districts urgently required help, and just in proportion as their funds were enlarged would their power be increased to stimulate the efforts of those who laboured in connection with those churches. A great addition had been made already to the evangelistic labourers—an agency to which he was prepared to offer the tribute of his hearty and thankful admiration. He was not a believer in the necessity of a college education for the fitting of men for the work of talking to the people. He knew of a ploughman in Somersetshire who was preaching and dealing in reference to spiritual matters with his former employers and fellow labourers in that agricultural district with the most wonderful effect. His hearers listened to him as one who was in full sympathy with their condition, and who was able to use their own language, and get into their hearts after a fashion which he wished they could multiply a thousandfold. In conclusion, he remarked that he

should like to see a hundred persons each contributing 100*l.* to the funds of the society; there ought to be that number in their churches who could so contribute.

The singing of the doxology and prayer brought the proceedings to a close.

THE LONDON MISSIONARY SOCIETY.

The annual meeting of the London Missionary Society was held on Thursday morning, in Exeter Hall. The chair was taken at ten o'clock by the Hon. Arthur Kinnaird, M.P., treasurer, and the platform was crowded by the directors of the society and its principal ministerial and lay supporters. Dr. Livingstone, who entered the room somewhat late, was greeted with several rounds of applause. The morning was somewhat unfavourable, but the hall was well filled, notwithstanding. A hymn having been sung and prayer offered by the Rev. S. McAll,

The Rev. Dr. TIDMAN proceeded to read an abstract of the report, which commenced by referring to the losses during the past year—eight faithful missionaries and seven Christian women, most of them called away when they had just commenced their work. Six others, through age, sickness, or other causes, had retired from active service.

But, notwithstanding this serious diminution in the number of our agents, the directors have been enabled during the past year to add to the missionary band more than an equal number, and before the close of the present year they expect the gratification of appointing twelve new labourers, when the total number of the society's agents will amount to one hundred and seventy-nine. In addition, the society employs upwards of seven hundred native agents, including evangelists, catechists, and schoolmasters.

The number of accepted candidates for mission service has been forty-six. Of these ten have spent the last year of their academical course with peculiar advantage at the society's institution, Highgate, under the judicious instruction and paternal oversight of the Rev. J. S. Wardlaw, M.A., the resident tutor.

Reference was next made to the retirement of the Rev. Ebenezer Prout, after six years of service as travelling agent of the society, and thirteen as home secretary, and the appointment to these offices of the Rev. W. Fairbrother. The following is a statement of the income and expenditure for 1864-5 :—

FOR ORDINARY PURPOSES.

	£	s.	d.
Subscriptions, donations, and collections	45,822	1	10
Legacies	9,738	10	10
Fund for Widows and Orphans, and Superannuated Missionaries	3,511	10	11
Australia and foreign auxiliaries	1,182	19	4
Dividends	814	9	9
	61,069	12	8

FOR SPECIAL OBJECTS.

For the extension of missions in India		814	15	9
Ditto ditto China		1,127	16	10
For the Madagascar mission		445	19	5
For Madagascar memorial churches ...		857	4	7
For the new missionary ship	9,487 10 2			
Ditto, insurance on the former ship, and interest thereon	3,068 17 5			
		12,556	7	7
Contributions at missionary stations ...		14,176	13	3
		91,048	10	1

EXPENDITURE.

Payments by the treasurer	73,443	14	11
Investment on account of the new ship	11,836	0	0
Raised and appropriated at the missionary stations	13,876	13	3
	99,156	8	2

The report then speaks of the missions in Polynesia :—

In the Society and Austral Islands, in the Hervey Group, and in Samoa, in which the native Christians are numbered by tens of thousands, the progress of our missions, notwithstanding many formidable hindrances, is obvious: civilisation and social happiness are widely diffused; the rising generation is instructed both in useful science and Christian knowledge; the press is vigorously employed; the Scriptures are widely circulated and dearly prized. The several institutions for training a native ministry include more than 120 students, who, at the completion of their course, will become teachers of their countrymen, or go forth to dark and distant islands as evangelists to the heathen. Savage Island, one of the latest scenes of the transforming efficacy of the Gospel, when accompanied by the gracious power of the Holy Spirit, continues abundantly to reward the indefatigable labours of our missionary, the Rev. W. G. Lawes.

In Nine, and other islands of Western Polynesia, we had a year since to report the atrocious proceedings of the Peruvian slavers among the defenceless natives. These cruel and lawless measures were happily and shortly terminated in a great degree by the prompt and energetic proceeding of the French authorities at Tahiti, who seized the vessels, liberated the captives, and sentenced the commanders, after conviction, to a prolonged term of penal servitude.

The circumstances, already well known to our readers, respecting the aggressions of M. Guillain, the Governor of New Caledonia, in the Loyalty Islands, the hostility to the missionaries and their Christian converts, are there detailed, as well as the steps taken by our Government, and the Emperor's reply to the memorial of the society, from the tenour of which it is hoped that the governor has ere this received the well-merited rebuke of his Imperial master, and that the missionaries and the Protestant Christians of those islands are now enjoying the restored blessings of peace, freedom, and religion. Reference was next made to the loss of the missionary ship John Williams, and to the efforts making to replace it; and it was stated that throughout Britain the children of our families, and most of all, the children of our Sunday-schools, have been animated and constrained by a generous enthusiasm that has exceeded all former precedent. The aggregate amount of juvenile contributions amounts to 9,500*l.* The report then alluded to the missions of the Society in British Guiana and Jamaica, to the privation caused by drought and commercial depression, and the pressure upon the mission churches, which had retarded their progress towards entire self-support. Nevertheless in Demerara, Berbice, and Jamaica, more than 6,000*l.* had been locally raised and expended. There have since been fruitful showers in Jamaica. The West Indian churches generally have, by the Divine blessing on the labours of the missionaries, advanced in numbers and in Christian character. Of the mission work in South Africa it is said—

The mission churches, chiefly within the boundaries of the Cape Colony, originating in the labours of the society, amount to twenty-four. They are composed, with the exception of a few individuals, of Hottentots, Kaffirs, and other native tribes. Of these churches half the numbers are self-sustained, while the other half contribute on an average two-thirds of their expenditure.

The missions among the Bechuanas, Griquas, Fingoes, and other native tribes north of the Orange River are not less numerous, as it regards the congregations and church-members, than those of the colony; but, from their great distance from the seats of civilisation and trade, their resources are more limited, and they require therefore a larger amount of assistance from the funds of the society.

Our veteran friend the Rev. Robert Moffat has completed his seventieth year; of these nearly fifty have been spent in the service of his Divine Master in South Africa; but he still prosecutes his varied labours at the Kuruman with unabated diligence and efficiency.

No recent intelligence has been received from our missionaries, now in the sixth year of their labours, among the subjects of Moselekatse; but Messrs. Sykes, Thomas, and John Moffat, though impeded by gigantic difficulties, continue their work of faith and labour of love with unshaken constancy and unwearied patience. They have acquired the knowledge of the Setabele—the language of the country—and make known to the people in their own tongue the truth and grace of the Gospel. They have also translated portions of the New Testament into the vernacular.

The chief Moselekatse still lives, and still rules his numerous subjects with a rod of iron; but his advanced age and accumulating infirmities foretell the early termination of his cruel and devastating authority. Should the providence of God preserve the life of his son, and make him successor to his aged father, our missionaries expect to find in him a milder, wiser, and better ruler.

In China the termination of the war between the Imperialists and the Taeping insurgents has worked favourably for the interests of missions.

In connection with our central stations, including Hongkong, Canton, Amoy, Shanghae, Hankow, Tientsin, and Pekin, while our missionaries review the results of past labour with thankfulness, from zeal and perseverance they confidently anticipate brighter and wider triumphs in the service of their Lord. In the several stations, even in those into which the Gospel was introduced not more than three or four years since, Christian churches have been already formed; and in these seven churches there is an aggregate of more than eight hundred and fifty intelligent and practical Chinese Christians.

Our missionaries are greatly assisted by a numerous band of native agents, who preach the Gospel to their countrymen not only with earnestness but with intelligence; and although, by the Confucian philosopher and moralist, the doctrine of Christ and Him crucified is held in derision, the common people hear it gladly, and flee to the Cross as their refuge.

In referring to India, the report alludes to the disappointment of the hope that either the justice or beneficence of our rule would predispose the people of India to adopt the religion of their rulers. But the value of missionary success in India was not to be estimated chiefly, much less exclusively, by the number of native Christians, but rather by their character and influence. On this subject conclusive testimony had been borne.

The severe test to which the Hindoo convert must submit who renounces the superstitions of his fathers for the faith of Christ is in every case a strong proof of his sincerity; and, in a majority of instances, the fiery trial through which he passes demands strong faith in the Gospel and love to the Redeemer—love warmer and stronger than he bears to father and mother, wife and children, houses and lands; and, unless he is willing to become an outcast, friendless, and poor, and to be hated of all men, he cannot be His disciple.

In former years the Hindoo convert often exhibited the natural weakness of his character by dependence, almost abject, on European teachers and friends; but now, under the influence of Christian principle, he manifests a sense of obligation and self-respect which induces him to do what he can for his own support and for the advantage of others, and which, above all, constrains him to put forth with cheerfulness his utmost strength in the service of his Saviour and the advancement of His kingdom. If school-houses are required, he will assist in their erection; if new chapels must be built, by his personal efforts or his Christian offerings he will take his share of the work; towards the education of his children he will be willing to contribute the required school fee; and for the support of his native pastor he will give freely as he has freely received. As illustrations, the ordinary contributions of the native church at Calcutta for the last year amounted to nearly 120*l.*; and the income of the Educational Institution exceeded 270*l.*, the latter being nearly threefold the amount received three years since.

These evidences of Christian liberality may be thought exceptional, and restricted to the North, and especially to the metropolis of India; but, in the native state of Travancore, far from the centre of European wealth and commerce, where nine-tenths of the population earn their daily bread by the sweat of their brow, the Christians of James Town, one of our mission stations, contributed in a single year for the erection of a spacious new chapel, more than 200*l.*; and, during the year 1864, the seven stations in the province raised for religious purposes the unprecedented amount of 783*l.* 12*s.*

Madagascar was generally tranquil, and religious freedom for all classes was maintained. Reference is made to the new treaty made by Mr. Pakenham, the British Consul, securing liberty both for the missionaries and native Christians. During the past year the mission has been both extended and consolidated.

The number of missionaries, including our venerable friend the Rev. William Ellis, who have laboured in the city of Antananarivo, has been eight, beside three lay agents, severally devoted to the erection of the memorial churches, an hospital for the sick, and the direction of the press. The medical and surgical skill of Dr. Davidson has been extensively applied, and has proved of incalculable value to multitudes of the people labouring under different forms of disease.

Seven congregations have been established in the capital, the aggregate number of attendants being nearly five thousand, and the number of church-members exceeding 1,400. The number of hearers now stated applies to the morning service; but in the afternoon there is, to some extent, a change of persons, making at least 6,000 attendants during the Sabbath; and to these must be added not less probably than 1,000 more, detained from various causes from public worship, making about 7,000 professed Christians residing in the city.

Not only in the villages around the metropolis, and in the more distant parts of the province of Imerina, but in districts distant several days' journey, companies of Christians are found who in the dark days of persecution were driven into exile to escape slavery or death. At the date of Mr. Ellis's last letter he was about to start for Fianarantsoa, having received an urgent request from a body of Christians there who had never seen an English teacher.

But while the directors bear their just and willing testimony to the diligence and fidelity of their devoted brethren in every section of the mission-field, they do but give utterance to the deep convictions and earnest desires of these labourers, in the language of the great missionary, "Brethren, pray for us!"

The CHAIRMAN, in the course of his opening speech, alluded to the interesting nature of the report, and in reference to what was said about the depression caused in the West Indies by the American war, said he thought it became them, in every such great meeting as that, to express their sympathy with the people of the United States at such a time as the present—with a people, bound to us not only by the ties of blood, language and religion, but by missionary sympathies, which he trusted would continue growingly to unite us. He dwelt upon the importance of raising up native agencies, and encouraging converts to go forth among the masses of their own countrymen, while they have all the fervour and love of the Saviour in their hearts, and preach the Gospel.

The Rev. J. G. ROGERS moved the first resolution—

That the report, of which an abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the directors. That this meeting gratefully acknowledges the special mercy of God in the encouraging aspect presented in the varied and extended operations of the society in Polynesia, the West Indies, South Africa, China, India, and Madagascar. It nevertheless most deeply deplores the deadly influence of Paganism which prevails over hundreds of millions of our fellow-men, natives of those several countries; and, while pledging itself to increased labours for the salvation of these perishing multitudes, it depends exclusively for success on the faithful promises of God our Saviour, and the special grace of the Holy Spirit. The meeting also, while cherishing devout submission to the will of God, in the removal by death of an unusual number of devoted missionaries, is thankful that He has raised up other labourers to occupy the posts of their departed brethren.

In the course of an eloquent speech, he alluded to the statements of some of the members of the Anthropological Society—a society which having the notion that man was after all but a highly educated and developed monkey, seemed to think it their special mission to discover the missing link which was to connect these two races of creatures together, which having endeavoured to prove that the negro belonged to an inferior race of beings, could have no love for the missionaries who had demonstrated the great fact that the negro had an intellect to think, a heart to feel, a soul to be saved, and that the Gospel of Christ could lift up that negro to all the dignity and glory of the noblest manhood. (Hear, hear.)

I am not surprised that travellers who seem to go up and down through foreign countries with a very considerable notion of their own importance—who travel till they lose faith in everything but their own greatness and power—do not like Christian missions. I am not surprised at travellers of the class to whom our venerable friend Moffat alludes saying bitter things against our missionaries. We are not going to answer all their scandal. (Hear, hear.) If our missionaries have not a character that will bear such attacks as these without our condescending to meet them, the sooner they cease working the better. If we have not some glorious proofs arising out of the experience and labours of the past, we have laboured to very little purpose indeed. (Hear, hear.) But there is one point on which those gentlemen insist which seems to me to be frequently conceded to them; namely, that, while they are perfectly impartial, honourable, and disinterested men, who are simply testifying that which their own eyes have seen and their own ears heard, the missionaries, who live in the country and know the people and are spending their lives for their instruction and conversion, are interested parties to whom no credence can be given. Let us look at this for a moment or two. Our missionaries interested parties! I should be glad if these gentlemen would particularise, and would tell us in what the interest consists. If they could point out the missionaries who have returned home with immense fortunes; if they could tell us that our brethren were living on the fat of the land, in enjoyment, luxury, and ease, with magnificent incomes wrung out of the people of this country; if they could tell us that there were great temptations of this sort held out to them, I should certainly say they were interested parties. (Hear, hear.) Interested! What interest has the venerable Robert

Moffat had?—a man who with that wonderful power of intellect, that marvellous tact, that untiring industry, that skill in touching the deepest emotions and sympathies of the human heart, which he possessed, might have taken a position second to none in this country, but has worn out fifty years in association with uncivilised men, lifting them up to the dignity of their humanity and of Christianity. I say, look at this venerable man, whose hairs have grown white in the service of God, and tell me where his interest is, and why his testimony is to be rejected and the word of some passing traveller taken up? I have mentioned Mr. Moffat, because our mission-roll does not boast a more illustrious name, but if time permitted it would have been possible greatly to increase the roll. Interest! What interest? Interest in privations, sufferings, afflictions, toils,—interest in those malignant diseases which have removed some of the youngest members of our missionary army—interest in exposure to martyrdom, like our beloved brother Williams and others. Was there interest in such a case as that of Helmore, settling down to do a great and noble work, and then going into regions yet further on in order that he might accomplish greater enterprises still, and finally laying down his life, and that of his family, in the service of his Master? Yes, indeed, they have an interest; their conduct is inexplicable on any other principle than that they have faith in the Lord they serve—faith in the power of the Gospel to regenerate men, and that they look forward with confidence to redeemed souls as their hope, their joy, and their crown of rejoicing. (Cheers.)

The Rev. RICHARD ROBERTS (Wesleyan) seconded the resolution in an eloquent speech.

Dr. LIVINGSTONE, who on rising was received with loud cheers, said:—

After the very eloquent addresses that you have listened to, I should be utterly ashamed to let my voice be heard, only I happen to be a witness in the case that seems to have affected the gentlemen who have spoken very much more than it did me. (Cheers.) I never thought the assertions made at the Anthropological Society worth answering. (Applause.) I have been behind the scenes. I know something of the missionaries, and I know a good deal about the converts. Some people do not call me a missionary now, but I do not care what they think of me if they will only grant that I am an honest witness. I have seen the converts and the missionaries both in South and in West Africa, and I have formed a totally different opinion of them from that which has been recently put forth to the world. I believe that those who talk about either the missionaries or the converts as being unworthy know nothing about them. (Cheers.) I had the pleasure of making the acquaintance of a gentleman in South Africa who has had an idea, ever since seeing the working of the mission under Mr. Moffat, that Mr. Moffat and another missionary there are the only missionaries in the whole world. (Laughter.) He went into a certain town, and was surprised to see no one there; but when he got to the centre of the place, he found a black man preaching to all the inhabitants, and he admits now that that black man must be a good fellow. That black man you may see figured in a picture that has now become pretty common, as standing by a missionary when he was bitten by a lion; he showed himself to be a man of courage then, and he has shown himself ever since a brave and good Christian man. (Cheers.) Ever since then my friend has not know how to show me sufficient kindness, simply because he saw what I was doing; and I think that any man who has seen the missionaries at work, and has talked with the converts, will entertain as high an opinion of them as my friend. In my opinion, the missionaries on the west coast, and likewise in South Africa, seeing how often they are cut off by disease, and how bravely they hold on to their work, only want an air of antiquity thrown over them to decide that they are quite equal to the saints and martyrs of old. (Cheers.) Ever since I was a boy I have heard a great deal about the advance of Mahommedanism; and in my own pretty extensive travels I have always been looking out for the advance of that wave of Mahommedanism which I was led to believe would soon spread over the continent of Africa. Now, I never happened to meet with a Mahommedan till two years ago, when I met two Arabs on Lake Nyassa, who were very busy slave-traders. They were building an Arab vessel to transport slaves across the lake towards the east; and they were at the time as busy as they could possible be transporting the slaves by means of two boats. One of their men understood the Makololo language; I found him to be very intelligent, and we could converse readily together. I was rather anxious to find out whether he had been made a convert. He was the servant of these Arabs, who had been there for fourteen years, but this poor fellow knew nothing at all about Mahommedanism except that it was wrong to eat an animal if its throat was not cut. (Laughter.) Why, the people knew as much of our religion as that in about three weeks after our arrival, for they would not go to hoe their garden on Sundays because they were afraid that if they did they would have an unlucky crop. All the Mahommedan proselytism that has come under my own observation, and all that I have been able to ascertain about their converts, is simply this, that occasionally in the West and North of Africa they make forays and capture numbers of people, and sometimes conquer large portions of territory. In doing this they gratify their own selfishness; they get slaves, land, and other plunder; but I find lately, on making some inquiries, that the native Christians, the men whom our missionaries have converted in West and South Africa, and also in the West Indies, contribute upwards of 15,000*l.* annually for the support and spread of their faith. (Cheers.) In the one case the Mahommedans gratify their selfishness; in the other the native Christians make large sacrifices for the propagation of their religion. Now, I think that the religion which teaches people to deny themselves and to make sacrifices, must be Divine; and from all that I can ascertain, the only religion that makes proselytes is the religion of our Lord Jesus Christ. A very interesting fact came to my knowledge on the West Coast. I was in Sierra Leone in 1818, and a few years previously the converts there belonging to the Church Missionary Society had taken upon themselves the entire cost of the schools, and had relieved the society at home of an annual cost of 800*l.* I do not think so much of the converts actually made as I do of the leavening process going on throughout the whole country. (Applause.) I have had an opportunity of observing this leavening process. Dr. Tidman referred at the beginning of the report to the mission among the subjects of Moselekatse. Now, Mr. Moffat had been at the station where Moselekatse lives about two months before I reached a point up the Zambesi about 200 miles distant, and a man came to me one evening, and said that he had been to that mission, and that the English had come, and that they had told Moselekatse not to kill any more people, and that he had agreed not to do so. That would be the most prominent feature to the natives in Mr. Moffat's opening of that mission, and it shows, I think, that the leaven spreads much further than the missionaries sometimes imagine. (Hear, hear.) When the slaves are at the public whipping-post, for they have institutions of that kind, they often call out when undergoing the lash, "Oh! for the English! when will the English come?"—(applause)—making their masters, of course, much more angry than they were before; but this again shows that the good name which the English have through the missionaries and through the efforts of our Government extends a very long way inland. Thus the leavening process is going on, the way is being prepared for much greater advances in Christianity than we shall ever see in our day. The converts that I have seen I think to be an honour to Christianity; there are some—as there is a good sprinkling among ourselves—who are no better than they should be; but when the majority of them are compared with the heathen around them—and it is not fair to compare them with ourselves at home—(Hear, hear)—I think every honest, intelligent witness will admit that the missions of the Christian churches in that country have been a great success. (Cheers.) The success will be much greater in time to come, because the work of propagation is now going on in every country where we have missionaries; and in the course of time, though not, perhaps, till the days of our children, the great avalanche of Christianity will be seen spreading over the whole world. I may say that I am going out next month again to renew my labours, and I shall be extremely glad and thankful if you will follow me with your prayers. (Loud cheering.)

The resolution was carried unanimously.

The CHAIRMAN said he was sorry to be obliged to leave the meeting now, but he was happy to say that his place would be filled by Mr. Edward Baines, M.P.

The Rev. SAMUEL MINTON, M.A. (in the absence of the Rev. Aubrey Price, chaplain of the Lock Hospital) moved:—

That this meeting, while ascribing all honour and glory to the Supreme Ruler of princes and nations, is truly grateful to the British Government for its prompt interposition on behalf of the society's agents labouring in the Loyalty Islands, subjected, with the native Protestant Christians, to the oppressive measures of the Governor of New Caledonia. But the meeting feels especially indebted to the enlightened and generous measures adopted by his Majesty the Emperor of the French in revoking the intolerant proceedings of his representative, and in giving the assurance of protection and liberty to all Christian missionaries—Protestant or Catholic—labouring for the instruction and civilisation of heathen tribes.

The Rev. Dr. LINDSAY ALEXANDER, of Edinburgh, in seconding the resolution, said he thought they were much indebted to the Emperor of the French for the manner in which he received the remonstrances that were addressed to him, and the steps he had taken in order to redress the grievance (Cheers.) He should have liked to have said a word about the Anthropological Society, but it had been fully discussed, and, besides, Bishop Colenso was about to illuminate the society in reference to the African race.

Now, doubtless, the bishop will not forget that it was to a man of African blood that he was himself indebted for the first suggestion of those great thoughts which university education and long experience as a minister of the Gospel had failed to favour him with, and he will doubtless not be so ungrateful as to forget to exalt very highly the intellectual capacities of a people one of whom was the honoured instrument of leading him into the rationalistic path of light in which he has since then been walking. (Loud laughter and cheers.)

The Rev. Dr. EDMOND moved the next resolution, which was as follows:—

That, although this meeting sincerely laments the wreck of the missionary ship John Williams, it thankfully acknowledges the protection and superintending care of Divine Providence throughout her long course of perilous service, exceeding twenty years, and in the merciful deliverance of her passengers and crew. But with unusual admiration and delight, the meeting acknowledges the prompt and generous efforts of the juvenile classes generally, and of the children of our Sabbath schools in particular, to raise funds for the purchase of a new missionary ship, efforts which, by God's blessing, have proved abundantly successful.

In the course of a lively and appropriate speech, the rev. Doctor said that that was not the first mission-ship purchased by children with which he had had to do, for in the church to which he belonged they wanted some years ago to have a ship in connection with their own missions, and they appealed to the children for 1,000*l.*, and the response was 3,000*l.*, subscribed by 120,000 children. (Cheers.) Had the loss of the John Williams been against the mission? Taking it in its lowest form of profit and loss, they had lost the ship, but they had got 12,000*l.* But besides that, they had had a wonderful instance of the working of a kind and gracious Providence in preserving the vessel till it could be safely wrecked and the crew and passengers could be saved. Then as soon as the ship was lost what an outburst of feeling there was on the part of the children of the island, and who made the first contribution towards the purchase of the new ship, in which they were soon joined by the children of other islands, while as soon as the news reached home, the English children at once came forward like a noble band of volunteers to defend an assailed country, and raised 10,000*l.* What a grand spectacle, too, was presented by this noble gift of the children!

The Rev. J. MACGOWAN, of China, seconded the resolution, and in an earnest speech pointed out the present condition and prospects of the mission-work in China.

The Rev. ENOCH MELLOR moved, and Mr. W. WILLS, of Bristol, seconded, the following resolution, which was carried unanimously:—

That the Hon. Arthur Kinnaird, M.P., be the treasurer; that the Rev. Dr. Tidman be the foreign secretary; and that a gentleman, hereafter to be elected by the directors, with the Rev. Wm. Fairbrother, be joint home secretaries for the ensuing year; that the directors who are eligible be reappointed; and that the gentlemen whose names have been transmitted by their respective auxiliaries, and approved by the aggregate meeting of delegates, be chosen in the place of those who retire, and that the directors have power to fill up any vacancies that may occur during the year.

On the motion of Mr. DOBELL, seconded by Mr. H. WRIGHT, a unanimous vote of thanks was passed to the Hon. Arthur Kinnaird, M.P., and Mr. Edward Baines, M.P., for presiding over the meeting, which Mr. E. BAINES briefly acknowledged, and the doxology having been sung and the benediction pronounced, the proceedings closed about a quarter to three o'clock, having lasted about four hours and three-quarters.

THE EVENING MEETING

Was held at the Poultry Chapel. The Rev. T. W. Aveling presided, and was supported by the Rev. J. Macgowan, missionary from Amoy, China; the Rev. W. Farebrother; the Rev. G. Gill, of Burnley, formerly a missionary in the South Seas; and a number of other gentlemen. There was a large attendance, the greater portion of those present being juveniles of both sexes. Extracts from the society's report were read, and several addresses were delivered.

BRITISH AND FOREIGN SCHOOL SOCIETY.—On Monday, May 8th, this society held its sixtieth general meeting in the large schoolroom in the Borough-road; Earl Russell, the president of the society, occupied the chair, and there were present on the platform Lord Lyveden, Sir John Boileau, Mr. Dillwyn, M.P.; Mr. Gurney Hoare, Mr. Fowell Buxton, &c. Previous to the meeting there was a *viva voce* examination of the boys of the model school of a highly creditable character, the ready replies of the pupils to the questions put evidencing the practical character of the educational system adopted under the society's auspices. The noble president delivered a short address to the pupils, congratulating them upon the excellence displayed in the several branches of study in which they had been engaged, and exhorting them to perseverance. The meeting of the society was opened by the president, who called upon the secretary to read the report, which, after a suitable eulogy to the memory of the late Earl of Carlisle, who was for thirty years one of the vice-presidents, proceeded to say that the number of the students in residence at the Borough-road was, during the last year ninety-six, and at Stockwell one hundred. The demand for teachers continued great, and at a fair rate of remuneration. The proposal to remove the present restriction, according to which, in a school receiving aid from the Committee of Council, a certificated teacher is required, was regarded as a retrogressive step, and likely to prove prejudicial to the cause of popular education. In the practising school of the society at the Borough-road and at Stockwell, more than one thousand two hundred children were in daily attendance. The inspection of schools by the agents of the committee continued with acceptance and success. Forty new schools have been opened in the year, and a large number of existing schools had been placed under Government inspection, and otherwise improved. Both at home and abroad aid had been rendered by means of grants of school materials. Owing to a change in the time of making up the accounts, the financial statement was for eleven months, showing an income of 12,604*l.* 4s. 4d., and an expenditure of 13,868*l.* 11s. 5d., the deficiency being 1,264*l.* 7s. 1d. The report closed by some striking illustrations of the necessity for extending education, and a pressing appeal for pecuniary assistance to carry forward the important work of the society. Lord Lyveden, in a speech eulogistic of the society's efforts, moved the usual resolution confirming the report, and appointing the committee and other officers for the ensuing year. This was seconded by Mr. Fowell Buxton, and carried; and, after other speeches, the meeting separated.

THE NEW ARCHBISHOP OF WESTMINSTER.—It is said that the Rev. Dr. Manning has been appointed by the Pope Roman Catholic Archbishop of Westminster, in place of the late Cardinal Wiseman. It is said that both Dr. Gaant and Dr. Clifford, whose names were returned by the Roman Catholic Chapter to fill the office vacated by the death of Cardinal Wiseman, sent to Rome such a sincere and strong *nolo episcopari*, or rather *nolo archiepiscopari*, that neither of them could be appointed. Thus there remained but one name, that of Dr. Errington, and so the Pope was deprived of any power of selection. Therefore all three were set aside, and Dr. Manning was chosen as one of the most accomplished and distinguished men among the Roman Catholic clergy. Dr. Manning is not to be created a cardinal; the "hat" vacant by Cardinal Wiseman's death is to be conferred upon the Hon. and Right Rev. George Talbot, who resides at Rome, and has for some years been one of the domestic chaplains of the Pope, a brother of Lord Talbot de Malahide, and for many years a beneficed clergyman of the English Church. Dr. Manning, not being yet a bishop, will have to be consecrated as well as to receive the pallium of an archbishop. He will go to Rome for that purpose.

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